

THE  
LATTER-DAY SAINTS'  
MILLENNIAL STAR.

No. 1.

MAY, 1843.

VOL. IV.

THE MELCHISEDEC PRIESTHOOD.

*From the Times and Seasons.*

THE subject of the priesthood is one that seems to be forgotten, looked over, or passed by by most of this generation; and indeed has been by many generations past with very few exceptions. The Roman Church, it is true, have made some pretensions to a priesthood, as also the Church of England; both of which profess to trace it by lineal descent through the papal succession, or a continued unbroken chain of bishops from the apostolic days down to the present time; there is a kind of mongrel priesthood professed to be adhered to by the Episcopal Methodists, but it is more formal than otherwise, as neither the preachers nor people adhere to it with very great tenacity.

The many contentions that have been among the claimants of the papal chair, the frequent and glaring abuses that have been practised and permitted by papal authority have not passed unobserved by a discerning and scrutinising public; these, together with the unfounded and illegitimate pretensions of the Church of England and other dissenters, who lay claim to the priesthood, have had a tendency to bring the very name of a priest into disrepute.

We have not time to enter into the various abuses of the Church of Rome, but will merely state that if they had continued pure, their priesthood would also have been pure; and their authority to administer in the ordinances of the church would have been legal; not because they had a succession of popes, but

in consequence of their adherence to the pure principles of the gospel, for the priesthood cannot continue when the gospel is perverted; hence John was commanded to write to the angels of the churches of Asia, and to tell several of them that if they did not repent, their candlesticks would be removed out of their place.

When our Saviour said to his disciples—"Lo! I am with you always even unto the end of the world;" he just before said unto them in the same connexion:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But as they have departed from his gospel, introduced the ordinances of men, and neglected to teach the things that God commanded them, they have lost the authority, blessings, and power of the priesthood, their candlestick is removed out of its place, and Christ has ceased to be with them. In regard to the Church of England and other dissenters, who profess to obtain a priesthood through the professed unbroken chain of their priestly line,—their situation is if possible more deplorable than that of the Church of Rome. They claim a priesthood, but trace it through the Romish church—yet they tell us that the Church of Rome is fallen and corrupt, and was so at the time that they dissented from them; if so how could they impart a pure, healthy, and legal

priesthood? "A corrupt fountain cannot send forth pure streams," so out of their own mouths we must necessarily condemn them; therefore, so far as their pretensions to priesthood go, they are imbecile and foolish, and their holy orders a mere figment; and without a priesthood there can be no pure church, as there is no one legally ordained of God to administer in ordinances, or to preserve pure and unadulterated the principles of truth.

But in regard to the professions of Protestantism in general; from whence did it come? From the Church of Rome. Did God ever authorize the schism? or did the Church of Rome ever sanction their separation? Verily, no! If not, how did they become a church? as these are the only authorities that could impart the priesthood, or make them a church, even if the Church of Rome had continued pure. But although the Church of Rome might have had authority to impart priesthood, it never could have had authority to sanction another church separate from, and in contradistinction to itself; and God never would sanction such proceedings. He might have cut off the Church of Rome, and given them the priesthood and authority, but he never would acknowledge both at once to be his churches, while they themselves were at variance; and if he had reinstated them in the place of the Church of Rome, it must have been by revelation, and this principle they deny.—But if it should be here said that these dissenters had the priesthood when they left the Roman Church—we would remark that they obtained it from a corrupt church, according to their own acknowledgment and testimony; and, consequently it could be of no use to them. If it should further be stated, that although corrupt, they had power to impart priesthood—we would further add, if they had power to impart priesthood they had power to take it away. If they had power to bind on earth and in heaven—they had power to loose on earth and in heaven; consequently which ever way you look at it, all claims to a church and priesthood since the apostacy of the Church of Rome are futile and without foundation.

There have been many good men since then, both in the Church of Rome, among the dissenters, and also among

those who belong to no society, who have strove to benefit the world and ameliorate the condition of men; but then there is a very material difference between such characters and those who have the priesthood, and are ordained of God to fulfil his work. Cornelius was a good man—he feared God with all his house—he fasted, and prayed, and gave alms; and that not for a pretence, or hypocritically, but seriously and sincerely—so much so that his prayers and his alms were had in remembrance before God, and an angel administered unto him. But notwithstanding his virtue, his zeal, his prayers, and his almsgiving, he had to send for Peter to tell him "*words whereby he and his house could be saved.*" His prayers, his benevolence, his philanthropy could not save him; it was necessary that a man having the priesthood should be sent for, and that HE should introduce him to the blessings of the gospel, administer unto him the ordinance of baptism, and introduce him by legal authority into the kingdom of God. Hence it was that the apostle said, "To as many as believed to them gave he power to become the *sons of God*, even to as many as believed on his name." Previous to the introduction of the gospel and Melchisedec priesthood, it was impossible for a person to become a son of God (they might be a servant but not a son); but when life and immortality were brought to light by the gospel, and that gospel sent to all nations, by men chosen and called of God, it became the privilege of men to become the *sons of God*, "the kingdom of God was preached, and all men rushed into it."

In every age of the world where God has had a gospel church, there has always been connected with that gospel a priesthood, whose duties and privileges it was to hold intercourse with heaven, receive instructions from the Lord, administer in the ordinances of the gospel, and govern the kingdom of God or church of Jesus Christ.

There are several pre-requisites which are necessary for the establishment of a kingdom: first, there must be subjects to be governed; again, there must be a king to rule or govern; there must also be laws and administrators of those laws; and as those things are necessary in the kingdoms of the earth, they are also requisite in the kingdom of heaven.

The Lord is that king: his people are his subjects; his revealed will is the law of his kingdom; the priesthood is the administrator of those laws; and as it requires a continued succession of kings, inhabitants, laws, and administrators to regulate and perpetuate the kingdoms of men; so it requires the same things to regulate and perpetuate the kingdom of God; and if in the absence of laws and administrators, the governments of men would become confused and crumble into ruin, so in the absence of the priesthood, the children of men are left in the dark pertaining to the laws and government of the kingdom of God; and although they may have some notions about a heavenly king, their ideas are confused, they have no knowledge of the doctrines of the gospel, of the ordinances of God's house, of the nature of the government of heaven, or the power of the priesthood, of the present purposes or future designs of Jehovah; hence the conflicting opinions, the clash of doctrines, the diversity of sentiment, and the woefully dark and benighted state that the religious world presents itself in at the present time to every enlightened understanding. Let the Melchisedec priesthood be introduced, and men be subject to their teaching, and their sectarian, narrow contracted notions would flee away like the morning dew; they would vanish before the more resplendent beams of the light of heaven; the anarchy and confusion that prevails among men would disappear, and the world would be organised upon principles of intelligence, purity, justice, truth, and righteousness; principles that governed all the ancient saints of God; that regulate the angels of heaven, and by which Jehovah governs himself in the eternal world. It was through the power of the priesthood that the world was framed—"through faith, by the power of God." Hence the heavenly priesthood consulted together before this world rolled into existence, and said "Let us make man after our own image and likeness." They possessed the power and the intelligence to do this thing, and knowledge is power, and the priesthood holds the keys of this power, both in heaven and on earth. It is the law by which all things are governed; and hence, if we have correct principles unfolded unto us on the earth, we have

also a pattern of heavenly things. Thus it was said unto Moses when he was making the ark, "See that thou make all things according to the *pattern* I showed thee in the mount." And Paul writing to the Hebrews says, "It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are the figures* of the true, but into heaven itself, now to appear in the presence of God for us." Hence Christ officiated in the ordinances of God on earth (being a priest for ever after the order of Melchisedec) and officiated in the same priesthood in heaven, in the presence of God, that he did upon the earth among the children of men.

It is the Melchisedec priesthood that "holds the keys of the mysteries of the revelations of God; that unlocks and unfolds the secret purposes of Jehovah, and through which the children of men are enabled to come into the presence of the Most High; and without it no man can see the face of God and live." Enoch, in possession of this principle, "walked with God," and through the same principle was translated by faith—"he was not for God took him." Noah had the same priesthood, and hence God spoke to him and told him to build an ark—revealed unto him the pattern and dimensions—made known unto him the destruction that was coming on the earth; and when the ark was prepared, told him and all his house to come in. Melchisedec and Abraham also possessed the priesthood, and hence "the Lord revealed himself unto Abraham as he sat in the tent door;" and the Lord conversed with Abraham, and revealed unto him his purposes; for our Saviour said, "Abraham saw my day and was glad." Job also possessed the same principle; and hence he said, on a certain occasion, "I have heard of thee by the hearing of the ear, but now mine eye *seeth* thee." Moses also had the Melchisedec priesthood, and hence the Lord spake unto him out of the burning bush; told him to go to Egypt and deliver the Israelites, and manifested his power in their behalf through the instrumentality of Moses. He afterwards appeared unto Moses, and unto the seventy elders of Israel upon

the mount; and "they saw the face of the God of Israel, and did eat and drink." It was the purpose of God, had they continued righteous, to have made of them a "kingdom of priests;" but their iniquities separated them from the Lord—they could not endure the glory of a celestial law; the unbounded privileges of the gospel, nor the presence of Jehovah; but when the Lord spake unto them, they said, "Let not the Lord speak any more, lest we, his people, die." The Melchisedec priesthood was therefore taken from them as a nation, and Moses was taken out of their midst, and instead of their being a "kingdom of priests," they had only one high priest that went into the presence of God once a year, where he "atoned for his own sins, and for the sins of the people." They were stripped of the greater blessings connected with the Melchisedec priesthood; they were left only with the Aaronic; with the law of carnal commandments and ordinances, a yoke that the apostles said "neither we nor our fathers were able to bear." There were individual prophets among them who had the priesthood and testified of great events; yet they "sought what the spirit within them did signify," when it testified concerning the coming of Christ and the glory that should follow; to whom it was revealed, that not unto them, but unto us these blessings pertained. Ezekiel "saw the Lord high and lifted up, and his train filled the temple." Jeremiah, Daniel, and others had great manifestations. Elijah possessed much of the power of God, and had many revelations; and when he was about to be translated, Elisha prayed that a double portion of his spirit might rest upon him, but Elijah said "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." Here we may pause and inquire why it

was that Elijah made this statement unto Elisha? Because he having the Melchisedec priesthood, knew that it held the keys of the mysteries, and the revelations of God, and although he did not know whether he could receive his request or not, it being the gift of God, he did know that if he could see him after he ascended, that he would possess that power; and when Elijah ascended in a chariot of fire—"Elisha saw it, and he cried my father, my father, the chariots of Israel, and the horsemen thereof." He ran and took the cloak of Elijah, smote the river with it, and cried "where is the Lord God of Elijah." The power of God divided the water and he knew that his request was granted.

With the exception, however, of a few isolated individuals, who were scattered here and there, like lonely sparrows upon a house top, the children of Israel were destitute of the Melchisedec priesthood—"the law was added because of transgression; and they were placed under a schoolmaster until Christ," who, when he came, was a priest for ever, after the order of Melchisedec; restored the same priesthood, the same gospel, and placed it within the reach of the children of men, to obtain the same blessings, privileges, and glory; and of entering into the same kingdom that the ancient saints had done before the transgression of the children of Israel. "To as many as believed to them gave he power to become the sons of God," which power they possessed not before. "The kingdom of God was now preached, and all men rushed into it," and Jew and Gentile had the privilege then of becoming "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" a privilege which the Jews might heretofore have enjoyed, but lost in consequence of transgression.

#### APOSTROPHE TO DEATH.

BY MISS E. R. SNOW.

What art thou, Death?—I've seen thy visage and  
Have heard thy sound—the deep, low, murmur'ing sound  
That rises on thy tread!

Thy land is called  
A land of shadows; and thy path, a path  
Of blind contingency, gloominess, and fear—



Thy form comprising all that's terrible ;  
For all the terrors that have cross'd the earth,  
Or crept into its lowest depths, have been  
Associated with the thoughts of death !  
The tales of old bear record of thy deeds,  
For thou hast been in every rank and grade—  
In every circumstance—in every place  
A visitor. Unceremoniously  
Thou'st strode into the mansions of the great,  
And rous'd a strain of agonizing grief  
Above the rich embroidered carpetings  
That decorate the splendid citadels  
Where pomp and fashion reign ; where bolts and bars  
To each intruding form—all but thyself—  
Preclude admittance. Thou hast added oft  
To the abode of wretched poverty  
A larger, deeper draught of wretchedness !  
The rich and poor—the little and the great—  
Have shar'd thy bitterness—have seen thy hand !  
But thou art chang'd ! the terror of thy looks—  
The darkness that encompassed thee—is gone ;  
There is no frightfulness about thee now.  
Intelligence, the everlasting lamp  
Of truth—of truth eternal—lighted from  
The world on high, has pour'd its brilliant flame  
Abroad, to scatter darkness, and to chase  
The horrors that attended thy approach !  
And thou art changed—for since the glorious light  
Of revelation shone upon thy path  
Thou seem'st no more a hideous monster, arm'd  
With jav'ins, arrows, shafts, and iron bars,  
To fix in everlasting hopelessness  
The noblest prospect and the purest hope.  
Beyond thy presence, and beyond thy reach—  
Beyond the precincts of thy dread domain—  
Beyond the mansions where in silence lie  
The scattered relics of thy ghastly power—  
High on eternity's projecting coast,  
A glorious beacon rears its lofty disk,  
And the bright beams of immortality  
By revelation's bold reflection giv'n,  
Have fall'n upon thee, and rolled back the shades  
Which superstition, ignorance, and doubt  
Had heap'd, like ocean's mountain-waves, upon  
Thy lone, unsocial, hourly-trodden path.  
Hope, the bright luminary of the heart,  
Is coursing round thee, and her orbit's breadth  
Extends beyond the utmost of thy shades,  
And points her radius to celestial spheres.  
The mask that hung in troubled folds around  
Thy pulseless bosom, has been torn aside—  
Seen as thou art—by inspiration's light :  
Thou hast no look the righteous need to fear,  
With all thy ghastliness. Amid the grief  
Thy presence brings, I hear a thrilling tone  
Of music, sweet as seraph notes that ride  
Upon the balmy breath of summer eve.  
Art thou a tyrant, holding the black reins  
Of destiny that binds the future course  
Of man's existence? No ; thou art, O Death !  
A haggard porter, charg'd to wait before  
The Grave,—life's portal to the worlds on high.

## LETTER OF J. S. FULMER.

*To the Editor of the Times and Seasons.*

Dear Sir,—In accordance with the solicitations of several of my friends, I send you the annexed communication for your inspection, for the purpose, if it meet your approbation, and you are not too much crowded with more important matter, to have you give it a place in your very valuable and interesting periodical. Treating as it does upon the first principles of the gospel, I should be glad if I could have the opportunity of sending it, through the medium of the press, to numerous friends and acquaintances, and, in fact, to all concerned in this important subject, who cannot otherwise be favoured with it. And as the gentleman to whom it was addressed, and of which this is a correct copy or rather original, expressed an intention of publishing it himself, which he has failed as yet to do, *after receiving my approbation*, he cannot, certainly, take exceptions at my doing the same at the solicitation of my friends.

JOHN S. FULMER.

*Nashville, Tennessee, March, 1840.*

Dear Brother Howell,—After an acknowledgment of my affectionate regard for you as pastor and friend, permit me to direct your attention, without any further preliminaries, to a subject which, at first view, appears both novel and strange; but which, notwithstanding, will be found to be of the utmost importance to mankind, and, in my humble opinion, is destined to revolutionize all the various religions of the christian and heathen world. The subject to which I allude, is none other than a return, in this age of the world, even in the nineteenth century, to the purity of *primitive christianity*; embracing all the offices, powers, and gifts instituted by our Lord, and conferred upon his disciples before and after his ascension, and which distinguished the church of Christ during the apostolic age.

This doctrine prevails to some extent, in a good many of the States at this time; but is, wherever promulgated, of all others the most unpopular, and thought to be, especially by the various denominations of christians, an innovation upon the gospel, good sense, and established usages; and of course, without any authority from the sacred scriptures.

That it is an innovation upon the gospel, and, consequently, also upon good sense, I am firmly of the opinion is a most egregious mistake. And it is only because it comes in contact with the established usages, that it is called fanaticism and rendered so odious with sectarians, but especially with the majority of modern divines. The fact is, that the scriptures abound with authority and proof that this is the *true doctrine*, and that none other was ever instituted, or intended to be recognized by divine authority.

I do not intend to be tedious in this address, though pages upon pages might be written in defence of what is here advanced; neither is it necessary that I should, since I

have a small volume in my possession, written on the subject, treating it in a manner so strong and lucid, that "he who runs may read" and understand, which I intend you shall have the privilege of perusing if you desire it, and which I am more particularly anxious you should do, because I know your candour and love of truth will secure the subject a fair and thorough investigation, and will prompt you to act with regard to it, according to the honest convictions of your own judgment, disregarding consequences.

It is, indeed, the universally received opinion, that prophecies, miracles, and the gifts of the early christians are no longer needed, and are, for this reason, done away. But I think there can be a better or more *reasonable* reason assigned than that. If miracles were instituted to complete and perfect the organization of the christian church, they must needs be perpetual in order to keep up such organization; and, of course, there can be no true church without them. If to establish the disciples of Christ in the belief of the truth, they are as necessary to the prosperity of the church in every age as in that. For why was it more necessary, *after what was written by the prophets* concerning the first advent of Christ, that miracles should follow and continue for a time to prove that it was he, than that they should now continue for the same purpose? That they were, however, taken from the earth none will deny, but all admit. But was it not in consequence of transgression and a deviation from first principles, that they were taken away? This I think is abundantly shown by the history of the church, the writings of the apostles, and God's dealings with men.

Let me in the first place inquire what the gospel is and for what purpose made known to man? This is an important inquiry; though one, upon the solution of which I

apprehend we will not differ in opinion. It may, I suppose, with propriety be said, that it is the *will and testament* of our Lord; and has for its object the universal salvation of mankind, but especially them that believe; and therefore, not only the generations which are past, but also the present and the future are particularly interested. Now we know that a will and testament takes effect after the testator's death, and continues in force until the completion of the object for which it was made. But another very important characteristic belonging to such an instrument is, that it never changes; but its offices and provisions remain *unalterably the same*.

Now, if we refer to the commission of the apostles, we shall discover what some of the provisions in the will of Christ were; and in the first place we will find that they were chosen officers to preach the gospel; to establish churches, being endued with the spirit of prophecy and power to work miracles; and, in a word, were in every respect duly authorized to execute this will. And in the second place we see that none, even of the whole human family, were excluded, for they were to go into all the world, to both Jew and Gentile, and preach the same gospel to every creature. And after this remarkable declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (at the end of which modern divines always stop when they quote the commission) we find the following appended promises to those *that believe*—"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"—Mark xvi. Here, it will be observed, the various gifts were promised, not to the apostles only, but to all mankind indiscriminately, as a *consequence* following the belief of the gospel and obedience to its requirements. Now it is very evident that these promises are inseparably connected with, and are a part of the foregoing commission and proclamation. They are also inseparably ingrafted, in bold relief, into the gospel plan as *cause and effect*, and are equally indivisible. There can no other reading be given to this passage without a flagrant violation of language, and, in a word, a perversion of the gospel. The result is conclusive, that wherever the one is preached and believed, the other must follow.

This doctrine is fully sustained by the apostle Peter, in the second chapter of Acts, in quoting the prophet Joel, and by his application of the prophecy, and his advice as to what they should do who were pricked

in their hearts. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues." And when some accused them of being filled with new wine, Peter stood up among them, and denying the charge of drunkenness continued: "But this is that which is spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy," &c.

Now what do we gather from what has just been quoted? Why, that those who are to preach the gospel, must first be inspired by the Holy Ghost; and that the effect of the spirit as manifested on that occasion, was not confined to the apostles, but to be indiscriminately conferred upon the sons and daughters in the last days, if they obeyed the gospel, as is shown in the 38th and 39th verses. When many were pricked in their hearts and asked the apostles what they should do? "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

That these and other gifts were prevalent in the early church, is shown in too many instances in the New Testament to admit of a doubt; and that they should exist at the *present day*, wherever the *whole* gospel is preached, has already been shown, unless we have already advanced *beyond* the last days; or according to the celebrated Doctor Watts, "have been removed beyond the bounds of *time and space*." But Peter says the promise is to all that are *afar off*, *even as many as the Lord our God shall call*. Yet notwithstanding these plain declarations, nothing is more common than to hear divines gravely declare that they are the chosen of the Lord to proclaim the glad tidings of the gospel, which they tell us is the same that it ever was, admonishing us to believe and be baptized, that we may be saved; for he that believeth not shall be damned. But instead of encouraging us with the promises annexed, they say, but if you believe in the

signs following, casting out devils, healing the sick, speaking in tongues, &c., you are guilty of fanaticism and dangerous heresies, and are in danger of the divine displeasure, unless you repent of your error and come to the knowledge of the truth. And they also kindly, and no doubt affectionately, tell us that we are among those spoken of by Peter, whom the Lord our God should call, and which he chose to do through their instrumentality. But that the promises made to the apostle's congregation does not apply to us nor to our children. And that, although Peter said it was not only to those who heard him, but to all that were afar off, even to as many as the Lord our God should call, it is not to be expected that miracles should be wrought in our day, or the gifts manifested; for they were long since done away, because no longer needed.

And why not, pray? Has it not already been sufficiently shown that the gifts were set in the church, and were invariably to follow the spread of the gospel? If not, proof is not wanting to substantiate the position in the minds, as it would seem, of the most incredulous. We will therefore refer to the 14th chapter of the Acts, and from the 7th to the 10th verses, inclusive. When Paul and Barnabas were expelled from the city of Iconium, they fled to the cities of Lystra and Derbe, "And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet; and he leaped and walked." The use I intend to make of this passage, is this; to show that the man of Lystra, got faith to be healed by hearing the gospel; yes, *simply the gospel* preached by the apostle Paul. Now it is [is it not?] an acknowledged fact, that the same cause always produces the same effect. Yet who ever heard of men's receiving faith to be healed, by hearing the gospel as preached in modern times? Echo answers, *who!*

For a still further illustration of the subject let us refer to the 12th chapter of 1st Corinthians. "Now concerning spiritual gifts, brethren, I would not have you ignorant," &c.; and verse 4th, "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same

spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ."

We already understand the apostle as speaking of the church. But to be yet the better understood, he continues, verse 27th, — "Now ye are the body of Christ, and members in particular." And to show the organization of the church of Christ, he continues, verse 28th—"And God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues." What! these set in the church? Mark that, it cannot be misunderstood! I stop short with wonder, astonishment, and delight, while I contemplate the future, and the dawning of that light which I believe is about to burst upon the world, and contrast it with the darkness, superstition, and incredulity of the present day.

Above we have a plain statement as to what the body of Christ is, as a whole; also what the component parts are which constitute it a body; and it requires of course all the various parts or members designated, dispensing with none to render it complete. And as we have no account of his having more than one body, we are inevitably drawn to the conclusion, that *wherever* his body is found, in any age of the world, there, if it were dissected, would be found all these selfsame members or component parts.

And, as if to answer objections that might be or perhaps were offered, because every member is not the whole body, the apostle continues, verse 29th,—"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"—Here, with eloquent and emphatic silence, the writer draws from us a negative reply. And in the next verse I understand him to mean and exhort his Corinthian brethren, one and all, that although they did not each possess all the gifts, they *should covet earnestly the best gifts*. And yet he would show them a more excellent way, by introducing to them in the following chapter the *superior excellence* of charity, without which, though they could speak with the tongues of men and angels, they would be as sounding brass and a tinkling cymbal. And though they might have the gifts of prophecy, and understand all



mysteries, and all knowledge, and they might have all faith, so that they could remove mountains, and have not charity, they were nothing, &c.

But here it may perhaps be said, that I have been so zealously labouring all this time to be defeated in this very chapter. For it is here written by the same apostle, that "charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Therefore all which is herein contended for is visionary and absurd. But I would observe in reply, that I was aware of what the chapter contained, and had well considered it before I began this letter. I know that this is the prevalent and popular doctrine of the day. Well do I remember hearing the last quotation above advanced, not a thousand miles from the "City of Rocks," (Nashville Tenn.) by an able and eminent divine, distinguished for his profound knowledge and research, in support of his position that miracles and the gifts were done away, as having answered the end for which they were intended, and were therefore no longer needed. But as all men are personally accountable to God for the right use or abuse of what light they have respecting his will, I must be permitted to bring to bear the exercise and force of reason, the weapon of truth, before I yield in favour of such a position; and unskilful as I may be, I doubt not but that I shall be able to show, satisfactorily to the unbiassed mind, that it is (and for want of proper consideration, I have the charity to believe), a strange, and I had like to have said, inexcusable perversion of the original meaning. I was at one time, however, and before I had given it any especial attention, fairly routed by the verse in question; and shall yield to the temptation to relate the circumstance.

During my visit to the north last summer, I fell in company with one of the clergy of the Campbellite order, who engaged me in conversation about the doctrines herein advanced, which were attracting some attention in his neighbourhood, and of which I had then but a very imperfect knowledge. But finding my mind somewhat inclined in their favour, he became very zealous to direct me in the right way, and to save me from deep delusion; and finally brought to bear this same verse: "But whether there be prophecies, they shall fail," &c. This was a knock down-argument at the time. I remembered of having both read it and heard it from the pulpit. I felt defeated, and glad of it, too, if found in error. I inquired where I could find the passage, that I might read it again at my leisure. He gave the desired information, and then we parted company,

he feeling no doubt exalted at the conquest he had made. I made the reference and read the chapter, and to my utter astonishment and delight, more easily felt than described, and which I shall recollect to the end of my life, I found the passage had ever been misunderstood, and, taken together, taught an *entirely different* doctrine from the one for the support of which it was brought into requisition. I felt that at least one link of the chain which (as I discovered more fully afterwards) had bound me was broken.—A few days after this, in giving the true reading of the apostle's language, I made this same divine assume a superiority over Paul, as regards wisdom and knowledge in the doctrines of the gospel, in order to sustain himself in the argument. I leave it to your candour to say, whether this was not a *most miserable* subterfuge, or the utmost possible stretch of vanity? The great error lies in stopping *short*, instead of reading the whole chapter, and thereby dividing and destroying the sense. It is true that the 8th verse declares that prophecies should fail, tongues cease, and knowledge vanish away. But *when* this shall be accomplished is the *grand question*, and decides the whole controversy. Now, if a certain period is designated when they shall be done away, it follows that they were to *continue* (by permission, for there is no *compulsion* in religion) *until that period should come*. Let us now read the rest of the chapter, which, as it would seem, has become obsolete.—"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known. But now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Although the *precise* period, according to the division of time into years, is not here given, yet the apostle is sufficiently explicit, so that we cannot, with proper deliberation, mistake the time alluded to. For in the 9th verse he declares that both he and his Corinthian brethren, with all their knowledge and spiritual gifts, knew *but in part*, and prophesied *in part*. And in the 10th verse he congratulates himself and them, with the prospect of being one day delivered from this partial knowledge. So also in the 12th verse, that although they now saw only through a glass darkly, the time should come when they should see as they were seen, and *know* as they were known. Now it is a plain and incontrovertible conclusion, that

If Paul spoke of the time when the gifts were actually taken from the earth, we must look to that period also for the perfection which he described. But instead of that, what are the facts? In his 2nd epistle 2nd chapter to the Thessalonians and 3rd verse we hear him hold this language, speaking of the second coming of Christ. "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., and in verse 7th—"For the mystery of iniquity doth *already work*," &c. And by reference to the Revelation of St. John, written in the year ninety-six, we see that God sent a warning message to the seven churches in Asia, commanding them to repent of the sins which had crept in among them, or he would come unto them quickly and remove their candlestick, spew them out of his mouth, &c., &c.

The "mystery of iniquity" spoken of by Paul, which began already to work in his time, no doubt elicited from him this prophecy, that "that day should not come, except there come a falling away first;" which began to be accomplished when the man of sin, the son of perdition began to reign and reveal himself.

Daniel also refers to this period in his 7th chapter beginning at the 21st verse. "I beheld, and the same horn made war with the saints, and *prevailed against them, until the ancient of days came*, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," &c.

But there was an end of antichrist predicted, and an end of his dominion, at the time when all the kingdoms of the earth are to be given to the saints of the Most High; whose kingdom shall be an *everlasting* kingdom. See verses 26th and 27th. This chapter covers the whole ground from the early persecution to the apostasy of the church, until it shall again be restored, and the kingdoms under the whole heaven (which is yet in the future) shall be given to the saints.

But let us return from our digression, and make the inquiry; if Paul had no allusion, when speaking of the cessation of the gifts, to the time when they *did* cease, to *what* time did he allude? I answer, that *that* time has never been yet. For we know of no age of the world, in which not only individuals but the *whole church*, was as far superior to Paul as a *whole* is superior to a *part*, or as far superior to him as he was when he penned this to infant Saul when a child.

But he had *emphatic* and direct reference to our immortal state; when we shall have been delivered from this mortal body with

all its weakness and imperfection, and put on immortality; when we shall have taken up our abode in the bright mansions of bliss, in the presence of our Heavenly Father. Then, and not till then, shall that which is in part be done away. Then, and not till then, shall we see *face to face*, and *know* as also we are known. Then God shall be all in all.

But faith, hope, and charity or love, being eternal principles, shall abide the "wreck of matter and the crush of worlds," and pervade the heavenly host, and dwell in the bosom of the Father.

Having already transcended my intended limits, I fear I shall intrude upon your patience, and shall, therefore, hasten to a conclusion.

Having, as I think, abundantly shown, not only that the church was first organised by the appointment of certain officers, (some of whom are not found in any of the modern churches, and enduing its various members with supernatural gifts, but that both offices and gifts were to *attend* the church, and continue, in point of duration, commensurate with it, as parts of the body: "For the body is not one member but many." "And if they were all one member, where were the body? But now are they many members, yet but one body. I say, having shown that the primitive christians, endued with some one or more of the spiritual gifts, were considered, individually, as members of the body, and, when taken collectively, as the whole body, it devolves upon those holding and teaching a different doctrine, to give some plain and *positive authority* for dispensing with, and setting at naught the ordinances which God has set in his representative church on earth.

In law, a statute or ordinance enacted by the proper authorities, continues in force until it is repealed or a substitute adopted. And I contend, with regard to the case under consideration, especially as it relates to things sacred, that nothing short of a *positive repeal or substitute* can justify the least departure from first principles and established usages.

I must be permitted to draw a short, but as I think, appropriate comparison (which this moment presented itself to my mind) between the early christian churches and those which did for a long time, and do at present prevail. The former represent a complete and perfect body, full of life and vigour; wanting in no member, and all performing their respective functions with power and healthy action. The latter represent a body with some of the most important members *amputated*; and in consequence of the loss of blood (which is the life thereof) occasioned thereby, become so

debilitated and helpless, that even life itself is but seldom perceptible.

And this state of things, as was said before, is by permission. For man's salvation, it is clear, depends upon obedience; and is, therefore, conditional. To substantiate this, I refer to the 28th chapter of Deuteronomy, where blessings and curses were set before the twelve tribes. Blessings, if they would do all that the Lord commanded them; and curses, if they deviated from, and disregarded them.

We also see, by reference to the 11th chapter of Romans, that the blessings under the gospel dispensation are no less conditional. For Paul, speaking of Israel and their infidelity, says, verse 20th—"Well, because of unbelief they were broken off; and thou (the Gentiles) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." This passage clearly proves that the gospel, with all its concomitants, into which the Gentiles were ingrafted, need not have been thought per-

petual with them, without a strict adherence to all its commands and requirements. Yet, notwithstanding this exhortation of the apostle, and when they are shorn of their former greatness, what do we hear? Why, that this state of things—this leanness, is not the consequence of *transgression*, but accords with the divine will and arrangement, and particular dispensation of the gospel. Alas, alas! What unauthorized justification is this!!

And now, in conclusion of what is but the first entrance upon the whole subject, I will remark, that although I addressed this letter to you, I do not wish to be understood as dealing in personalities, but of things in general. Be assured that nothing could be farther from me than intentionally to offend. I only intended that, and nothing more, which I have often been exhorted to do; that is, "*to contend earnestly for the faith once delivered to the saints.*"

I remain as ever, affectionately yours,

JOHN S. FULMER.

## THE TEMPLE OF GOD IN NAUVOO.

*From the Times and Seasons.*

No doubt the brethren abroad often wonder, and would be glad to be informed from time to time of the progress of the Temple of the Most High in this place; inasmuch as all who fear God and his name, and essay to keep his commandments are interested in this great and glorious undertaking, and whilst gazing on what is now passing during the present week, we feel constrained to notice a few things for the comfort of those Saints who cannot be present to witness for themselves.

Last sabbath the committee for the building of the Temple, stated before the congregation that a large raft of pine lumber had lately arrived and was now lying in the river at this place. They requested all the brethren who had teams to turn out, and with their teams assist in hauling the lumber to the Temple. The first, second, third, fourth, and fifth wards of the city were requested to be on the ground on Monday, Tuesday, and Wednesday; and the sixth, seventh, eighth, ninth, and tenth on Thursday, Friday, and Saturday. They also stated that they requested all the carpenters to come together on the Thursday to prepare the timbers for the

first floor of the Temple, and all the brethren who could, to assemble on Friday and Saturday, and lay a temporary floor and prepare seats inside the walls of the Temple, that the church might henceforward meet in the Temple to worship, instead of meeting in the grove. Accordingly, when Monday came, we had a cheering assemblage of waggons, horses, oxen, and men who began with zeal and gladness to pull the raft to pieces and haul it up to the Temple. This scenery has continued to the present date, and the expectations of the committee more than realized.

On Thursday we had a large assembly of carpenters and joiners, who succeeded in preparing the lumber and laying the joists, preparatory to laying the temporary floor and fixing seats, &c.

This day a large number of brethren were on the ground and commenced their operations, and whilst we are writing they are busy at work, and will soon have all things prepared for the comfort and convenience of the Saints (which the nature of the case will admit of), that they may have the gratification of meeting within the walls of that building which is being built according to the

revelation and commandment of the Most High—a gratification which can only be enjoyed by those who have a knowledge of the work of God in these last days, and whose desire it is to live by every word that proceedeth out of the mouth of God.

Whilst watching for a few moments the zeal and cheerful labours of the brethren to accomplish this thing, we could not avoid feeling grateful to the great Jehovah, and to the brethren engaged in this noble cause. We are constrained to feel thankful to the Almighty for the many blessings we receive at his hands—for the prosperity of the place—for the harmony and good feeling prevailing in our midst—and for the great and glorious privileges granted unto us as a people. He has commanded us to "build a house unto his name for the Most High to dwell therein, for there is no place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood."

brethren, great and glorious will be the blessings realized by us as a people, if we build this house in the appointed time. Even now, when the building is not half completed, behold the great privileges realized thereby. A baptismal font has been built in the lower apartment, where we have the privilege of being baptized for our dead and redeeming them, that they may come forth in the first resurrection, the full interest of which was published in a letter from president Joseph Smith, in the 23rd number of this paper, and we shall now have the privilege, as before stated, of meeting within the walls of the Temple, where the Almighty has promised to meet with us.

Now, brethren, if so great and glorious have been the blessings realized in so early a stage of the work, what may we expect when the building is completed and a house prepared where the Most High can come and restore that which has been taken away in consequence of transgression, even the **FULNESS** of the priesthood.

Truly, no exertion on our part ought to be lacking, but to double our diligence, because great, yea, very great are the consequences pending.

As we have already said, we feel thankful to the brethren for the interest they

have taken, not only on the present, but on all former occasions. They have come forth like saints of God, and great will be their reward. Not long since they were naked, destitute, afflicted, and smitten, having been twice plucked up by the roots; but again they lift their heads with gladness, and manifest a determination to fulfil the revelations and commandments of the Most High, if it be at the expense of all their property and even their lives. Will not God reward them? Yea, verily.

In the midst of our reveries we found but one circumstance to break in upon the happy scenery before us, and that was the absence of our prophet. The silent whisper was, oh! that we could see the iron hand of oppression removed from off the man whom the great God has appointed to be our leader, and he permitted to be in our midst, free and untrammelled by the power and malice of an ungodly set of persecutors—that we could have the privilege of hearing his voice within these walls every sabbath, and learning from his lips the great things of the kingdom of God, and that we could receive his counsels from day to day upon all important subjects. Surely the oppressor's power will soon be brought to an end, and *liberty*, that sacred ocean in which every philanthropic soul loves to swim, and which was so dearly bought by our forefathers, shall be enjoyed by every citizen of these United States. But cease, my soul, to ponder upon these gloomy subjects, and thou man of God take courage and rejoice; the God that delivered Daniel out of the lion's den, is yet able and will deliver his anointed one out of the grasp of all wicked men; we shall again see good days, for Zion shall blossom as the rose and flourish as the green bay tree. And if we have to endure the abuse and insults of an ungodly generation, even a generation of vipers, the great God is in our midst; and when their wrath waxes hot against the Saints, the still small voice whispers in the ears of the faithful—"Peace, be still."

Brethren, let us be faithful and fulfil the commandment given to us. Let us hasten and build this house for the Lord. Let our exertions not relax, neither our love wax cold, but double our diligence and one and all lay to with all our might, and we shall soon have the happiness of



realising greater blessings than has yet entered into our hearts to conceive.

Let us not forget that we have another house also to build in this place, even the NAUVOO HOUSE; and, which is as important to us as the Temple; inasmuch as great things are depending upon that house, and it is commanded us of God. Let us all remember the Nauvoo House as well as the Temple, for we (i. e. the church) are abundantly able to build them both in due season; let us therefore go forward boldly in the accomplishment of those things which God has required at our hands, and it will be well with us, notwithstanding the malice of our enemies.

May the great God fill the hearts of his Saints with joy and peace; their under-

standing with knowledge, and inspire them with his spirit to do his will; and may the richest, the greatest, and choicest of heaven's blessings be poured on the head of the man who is hated of the ungodly, but who is anointed of the Most High, and the honoured instrument in his hand to bring to pass the establishment of the kingdom of God on the earth in these last days. Even so, Amen.

W. C.

Nauvoo, Oct. 28th 1842.

Friday evening, five o'clock. — Elder Cahoon, one of the committee, just informs me that the work is completed and the seats, &c., formed ready for meeting next sabbath. Truly the exertions of the brethren have been noble on this occasion.

W. C.

### Editorial.

IN sending forth the first number of another volume of the MILLENNIAL STAR, it is with mingled feelings of joy and gratitude to our Heavenly Father, for having been enabled in this manner to minister unto the Church of Christ; also sincere thanks to our readers and patrons for the manner in which we have hitherto been encouraged; and, on our part, we pledge ourselves to every exertion we can possibly make, to render the STAR, in the future, as instructive and interesting as possible; and we trust, under the Divine Blessing, to be instrumental, through its pages, in disseminating principles of eternal truth, and in unfolding the mysteries of the kingdom unto the Saints, as the Lord shall see fit to communicate them, in order that his people may be prepared for the mighty scenes of futurity, and be fitted for that high destiny, which it is the purpose of the Eternal that they shall enjoy.

The publication of the STAR having been delayed for two months, owing to an order received from Nauvoo, we shall now, having received several numbers of the *Times and Seasons*, containing interesting and instructive matter, publish two numbers for May and June, and by the first of August issue two more for July and August; when, unless led to do otherwise by an increased demand, we shall proceed with them as formerly. For the manner in which the hint we threw out of publishing the STAR twice a month was responded to, we feel very grateful, though whether we shall be enabled to effectuate that object or not remains yet uncertain.

TO THE CHURCHES.—We have lately made what provisions we can to supply the lack of officers in different branches, caused by emigration, and shall continue to do our utmost to keep all things in order; in the meantime, until more efficient means are at command, we look for the sympathy of our brethren in the Priest-

hood, and that with all diligence they will be found peace-makers and examples of the exercise of that charity which covereth a multitude of sins. Let our brethren labour to teach the Saints the duty of forgiveness, the divine nature of that virtue, and the blessing that accompanies its exercise. Let them enforce the truth; that wherever a branch is not at peace in itself, it is no longer an instrument for the Lord to use in rolling onward his work; but, on the contrary, let them be of one heart and of one mind, and with the blessing of the spirit of God, they shall be found irresistible in the cause of truth. Yes, let the prayer of every Saint be—Father, whatever wrong I may suffer from my brethren, or from the world—whatever injury I may have to endure, still let my vision be clear on thy glorious work; let none of these things becloud my mind, but let thy spirit continue to enlighten my understanding, so shall all things work well for me, and thy blessing shall be with me for thy Son's sake.

**EMIGRATION.**—The subject of the gathering is one of the greatest interest, awakening in the heart of the Saint, some of the noblest and most thrilling sensations. The reflection that we are called, like our father Abraham of old, to leave the land of our birth, the home of our childhood—where so many ties have bound us—where affection's sympathies have entwined, with many a fold, the cords of love around our hearts, in order to seek a foreign land, and find a home among strangers; to cross the mighty ocean and brave its perils, in order to find a resting place on its distant shores, awakes no ordinary interest. But even feelings of this nature are but trifling compared with other thoughts and other motives that arise in the minds of the Saints. It is the commandment of Heaven, bidding us flee from Babylon, lest we become partakers of her sins, and receive of her plagues. It is the voice of God inviting us to the assembly of the Saints of the Most High, that we may receive instruction in the House of the Lord, partake of the blessings of his spirit, and be prepared for the coming of the Son of Man.

No wonder, then, that the children of the kingdom should arise and gather—that they should be hastening away by hundreds and by thousands—exciting the astonishment of the world, and arousing the indignation of the professors of religion by whom they are surrounded. And in consequence of this spirit of gathering do we find the Rev. E. Bickersteth, in a sermon lately published by him, entitled “The Divine Warning to the Church,” stating, that “a delusion so transparent as Mormonism, entraps its hundreds and thousands, and bears them off in triumph to a foreign land—in numbers far exceeding all the missionaries of the gospel of Christ, who have gone forth from us to evangelize the heathen, probably, since we were a christian land.”

But in reflecting on this all-important subject, the Saints of the Lord cannot but pour out their thanksgivings and their praises to their Heavenly Father for the signal manner in which he has protected and preserved them when upon the mighty deep, while many, very many, have been the instances of destruction occurring around them. And while upon this subject, for the especial encouragement of the Saints, we cannot refrain from quoting from a letter received from elder Reid, late of the Isle of Man, illustrative of the spirit of order and of blessing that rested upon those whom he accompanied on his voyage out to New Orleans.

*New Orleans, March 15th, 1843:*

Brother Ward,—I now take the opportunity of writing to you, to let you know that I am well—thanks be to God for all his mercies—hoping this will find you the same. I promised to many of my friends in the Isle of Man and in England, to write to them to let them know of our safe arrival in the land of Joseph, and so you will oblige me if you will give the following a place in the *STAR*.

We left Liverpool on board the ship *Swanton*, on the 17th January, 1843, at 11 o'clock in the forenoon, and we continued to have head-winds for about four weeks, consequently

we made little progress; but on the 17th of February the wind became fair, and has continued so until the present time. We had on board between two and three hundred passengers, under the care of brother Snow. A few days after we left Liverpool, the ship was set in order, and brother McAnley and myself were appointed his counsellors, and the ship being divided into two grand divisions, twelve officers were appointed to attend to the comfort and cleanliness of the Saints. The order of the ship was, that the bell went round at six o'clock in the morning for all to arise, which has been attended to: prayer meetings every night at seven o'clock; preaching Tuesday and Thursday nights, and twice on Sunday, with the church meeting in the afternoon. Peace and health have been in our midst, although some have been disposed to murmur, yet those spirits have been subdued by the authority of the holy priesthood. We have witnessed the power of the Almighty on the face of the waters. For three or four nights the sea appeared to be an ocean of fire, such a sight we never before witnessed.

On February the 27th we saw the first land, at half past two o'clock in the afternoon. March the 4th, we saw a large comet, and it continued visible for seven nights. I do not know whether you have seen it in England or not, as there is no mention made of it in the almanack; but whether or not, we rejoiced to see it, as one of the many signs bearing testimony of the coming of the Son of Man, and that the wisdom of this world does not know all things. I must say, that in my opinion we have been the most agreeable company that ever crossed the mighty ocean, and we have witnessed the power of the Holy Priesthood in the restoration of the sick, by anointing with oil, and the laying on of hands in the name of Jesus. I will relate one case: the steward of this vessel was so injured by a blow from one of the crew, that his life was despaired of, and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery at twelve o'clock at night, he sent for elder Snow, and by anointing with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the divine favour we will praise the God of Israel.

We have been blest with one of the kindest captains that ever had charge of a vessel, and a kind and obliging crew; and we thank God that he granted us favour in their sight, and hope that the preached word, and the conduct of the Saints has caused an impression, to be made upon them that will never be effaced.

Remember me in the kindest manner to elders Fielding and Clark; and I must say great credit is due to them for the manner in which they supplied the ship *Swanton* with provisions. I have, myself, superintended the giving out of all the provisions, except the water, and we have had plenty and to spare; for after having been at sea above eight weeks, we shall have a sufficiency to last us up the river to Nauvoo. I cannot, therefore, but feel for my brethren connected with the emigration department, when I call to mind the wicked lies of apostates and others in regard to provisions, feeling convinced of one thing, that though the servants of God labour with all diligence for the salvation of the human family, they will necessarily find enemies to contend with, and that, perhaps, even amongst some terming themselves Saints.

We have this day got to New Orleans, and have engaged the steam-boat *The Goddess of Liberty*, the one that took elder Pratt and company up. We get to Nauvoo for eleven and sixpence, luggage included. We intend to start on Saturday the 18th. The captain is a kind man to the Saints, and has a letter of recommendation from elder Pratt. \* \*

Yours, &c. in the Covenant of God,

ROBERT REID.

We were exceedingly interested with the perusal of the foregoing letter from brother Reid, and have to state to the Saints, and any of our friends likewise, that may feel disposed to emigrate under our care, that we supply all our ships in the same manner as the *Swanton*, and exhort all that are desirous to emigrate in the approaching season, to make early application and secure their passages; and for this reason, out of four vessels laden with emigrants last season, three of which sailed from the 17th to the 28th of September, all were obliged to stop by the way, owing to the unusually early setting in of winter. We therefore have to state that, according as we receive information, we shall charter one or more vessels about the first of September, so that the parties going may get to their destination without being delayed on the journey. But even amid the disappointments arising from delay, our brethren have had abundant cause to praise their Heavenly Father for his goodness to them—they have realized the truth of this, that "if a man's